ADDRESS

TO THE

Diocesan Synod of Nova Scotia,

BY

THE LORD BISHOP,

RIGHT REV. FREDERICK COURTNEY, D.D.

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Right Rev. Frederick Courtney, D.D.,

ON

THE FESTIVAL OF ST. PETER, JUNE 29, 1888,

Being the first occasion of his meeting the Synod after his Consecration.

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TO THE MEMBERS

OF THE

DIOCESAN SYNOD

OF

NOVA SCOTIA.

DEAR BRETHREN,—

It is, as you may suppose, with no ordinary feelings, that I commence this, my first address to you. The Diocese was, rather more than a year ago, suddenly deprived of the Bishop who had been its head for thirty-six years. There are comparatively few, in the whole history of the Church of Christ, who have held that high, honored and responsible office for so long a period. Bishop Binney came at an interesting and eventful time. In England was to be seen what looked to the eye of many almost the fairy palace created by the genius of Joseph Paxton for the first International Exhibition, within the crystal walls of which were gathered the varied products and manufactures of many of the nations of the world, exhibited as in friendly rivalry in the development of the Fine Arts and the peaceful materials of commerce. The originators of the Great Exhibition hoped that by such a display there might not only be given a great impetus to the artistic manufactures of England, but also that a kindlier feeling towards one another, and a recognition of both the mutual dependence of each upon all, and of all upon each, among the peoples thus represented, together with a sense of the brotherhood of nations, and so the abolition of war and the coming of the time when nation should not lift up sword against nation, but they should beat their swords into ploughshares

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and their spears into pruning hooks, might be, not unreasonably anticipated. And though these noble and Christian aims of the Prince Consort were rudely thrust aside by the Crimean war three years later, and their realization has been postponed by subsequent European conflicts, yet the International Exhibitions have served to bring together, from time to time, those whom animosities had embittered, and the end is appreciably nearer than when the first attempt was made.

In that same year the colony of Australia was just beginning to attract notice, and, the California gold fever of 1849 having expended itself, it broke out in that distant land, which has since furnished the largest supply of the precious metal. The departure for Australia during the following years, of many thousands of Englishmen, drew the eyes and the heart of the nation after them, giving a widened thought of empire, a deepened sense of responsibility, a nobler consciousness of duty, to the people of England, constituting a very evident advance in the character of the people, helping it out of selfish narrowness, into broad and deep sympathy with Imperial rather than Insular interests.

But the time was also a deeply interesting one in religious matters. The leaders of what was then called the Tractarian movement had gathered round them a band of younger men, whom they were training in their principles,—to whom the Church of England was something more than an ancient Institution, chiefly valuable because it was capable of maintaining and perpetuating the religious ideas and thoughts which were the outcome of the controversies, movements and persecutions of the sixteenth century. To these men the Church of England was to be prized because she was a branch of the Catholic Church—that divinely constituted Body, the Kingdom of God—of whose things the risen Lord spake to His Disciples during the Great Forty Days, and which those same Apostles, under the guidance and teaching of the Holy Spirit, organized, and to which was given the promise of Christ's abiding presence, and the help of the

Spirit to guide her into all truth. To them the truths enshrined in the Creeds were all-important, while those deductions made from the facts of Christianity which were preserved in the Thirty-nine Articles were by no means a complete epitome of what it is well for Christian people to attend to, nor a final settlement of all the subjects pronounced upon.

Such a position, together with a revival of the practice of Daily Morning and Evening Prayer, the observance of Saints' Days, and Days of Fasting and Abstinence, the frequent administration of the Lord's Supper, and the calling attention to the sacrificial aspect of Celebration, not unnaturally raised a strong antagonism on the part of the vast majority of Church people, who had been brought up to think only of the subjective side of Christianity and to whom the Church was little more than any of the many forms of non-conformity in which the Gospel, as it was called, was preached. Controversy and strife were rampant. Mutual charges of being traitors to the Church, the one seeking to Romanize, the other to degrade it to the level of Dissent, were made by the two parties. The Gorham judgment was the victory of the Low Church party ; many years later, the Bennett judgment was the victory of their opponents. Exeter Hall rang with plaudits accorded to the utterances of Protestant Champions, while Pusey was silenced at Oxford, and Miss Sellon's Sisterhood was stoned by a mob at Plymouth. Then a few years later came the publication of the volume entitled, "Essays and Reviews," and the Colenso controversy, which so changed the aspect of affairs, that High and Low united to denounce the new and unpopular theories, and the trial of Rowland Williams and some of his fellow-essayists was the result.

Such were some of the important, intensely interesting and exciting matters which were occupying public attention when Hibbert Binney was consecrated fourth Bishop of Nova Scotia, and during the first years of his Episcopate. Of little more than canonical age to be consecrated, in

sympathy with the revived ideas of Churchmanship, deeply impressed with the importance of grafting them upon the Church life of the Diocese, with the prospect of a long life in which he might "see of the travail of his soul and be satisfied," what wonder is it that he found his task a hard and difficult one? That he succeeded so far, that he made for himself a name and reputation, that to those who knew him best he was a loving and tender friend, ready at all times with sweet sympathy and generous help; that the longer any one was associated with him the more he was respected and his character revered, must be to those who most mourn his loss, a deep satisfaction and an enduring comfort. A strong character, striving to express and impress itself in all ways open to it, he gained credit for high minded integrity, strict conscientiousness, the acting always upon Christian principles, the endeavor to obtain by lawful means what he regarded as laudable ends; and, therefore, he secured the admiration of those who were animated by his spirit and agreed with his views; while those who opposed him, gladly acknowledged the blamelessness of his christian life and the purity of the motives by which he was actuated. Of his unceasing watchfulness for the welfare of the Diocese, his anxious endeavor to discharge his duty in the sight of God and with the approval of his conscience, his abundant labor, his unsparing giving of himself, his thought and study and prayer to prove himself "a workman that needeth not to be ashamed," a faithful Shepherd and Bishop of the souls committed to him, a wise counsellor, a courageous leader,——you all know better than I, for you were the witnesses of his actions, the objects of his care, his "fellow-laborers unto the Kingdom of God." He is of the number of those of whom it is said, "Blessed are the dead that die in the Lord: yea, saith the Spirit, for they rest from their labours, and their works do follow them."

"And when the Lord shall summon us,
Whom thou hast left behind,
May we, untainted by the world,
As sure a welcome find!

May each, like thee, depart in peace,
To be a joyful guest,
Where the wicked cease from troubling,
And the weary are at rest."

To follow such a man is, you will perceive, no easy thing. Well might I seek to lay down again, as soon as I have grasped it, the Pastoral Staff, did not experience shew that the promise spoken of old, is good still: "As I was with Moses, so I will be with thee: I will not leave thee nor forsake thee."

But neither is my expectation of ability to fulfil my office and work, any more than my willingness to assume it when you offered it me, dependent upon the promise of God's strength and grace alone. To you, my brethren, to you I look, for sympathy, for counsel, for co-operation, for thought, for prayer; nor, I feel certain, shall I look in vain. With a common enemy to fight, a common end to work for, sharers in a common salvation, animated by one spirit, servants of one common Lord, the children in the one family of Him who is the one God and Father of us all, we shall gain a victory in which we shall *all* share, and do a work which will bring glory to God and advance the cause of His Church. In order to this, it becomes us, taught by the experience of the past, to devise prudent measures, destined to be realized, notwithstanding the antagonism of the powers of evil, and the opposition of those who conscientiously differ from us. A wise forecast, frank statement of our intentions, honest and open dealing, the avoidance of every tortuous or subterranean path, respect for one another's opinions, a pure intention, patience and perseverance, together with the spirit which thankfully accepts the possibly attainable when unable to reach the ideally perfect, these qualities will be needed in our mutual endeavor to do our duty to Christ and His Church, in the relations which we sustain towards one another, and corporately towards the whole body whose representatives we are.

I have too recently come among you, and my information respecting the state of the Church and the conditions

of life in Nova Scotia is too scanty for me, as yet, to bring definite projects before you. But one thing I may legitimately do, and that is to call your attention to the new phase of what may be called Churchmanship, which is, I think, the outcome of the controversies of the present century.

It would seem to be a necessary condition to the cohesion of a party, that its members should not only hold tenaciously the tenets of its creed, but that the supreme importance of these should make them either indifferent, or altogether blind, to other and larger aspects of the whole truth. But the inevitable, though generally slow, result always arrives when men who constitute the fringes of the party, begin to doubt the absolute perfectness of its Shibboleths, and to see something valuable in the views of the opposite side. Then the leaders cry out on such as traitors, and the gradual disintegration of the party is regarded by them as the dissolution of the truth itself. It is, however, impossible to arrest the movement which has begun, which dethrones from the place of supreme importance some of the things which had previously been so regarded, and brings into view and into place in the system, those which were either ignored or antagonized. Hence it is that the Low Churchman comes to see the value of objective truth, and his High Church brother that of subjective experience; the one learns the lessons of the meaning, as well as the reality, of the Church and the Sacraments, and the other that of the absolute necessity for faith to the apprehension and efficacy of both. Hence, we see, what is called in England, a Neo-Evangelical party, building seemly Churches, teaching Sacramentarian doctrine, practising Retreats and Weekly Celebration; and hear of High Churchmen and even Ultra-Ritualists, who preach the most pronounced Evangelical sermons. To this result, so far as æstheticism is concerned, the improvement in house architecture, furnishing and interior decoration has, doubtless, largely contributed; but what has done so in a far larger degree is the Church Congress, and the Diocesan Synods

and Conferences, which have all allowed of the members of parties becoming acquainted with one another, as well as with each other's views.

It is too much to say that the heresies of one generation become the orthodoxies of the next, but certainly many of the conclusions which were thought to be most revolutionary and subversive of established doctrine, are calmly accepted and find a place on the shelves of patient students, in the lectures of professors, and the sermons of those who are accounted orthodox preachers. And, because these are facts of the Church history of the present century, it is surely not unreasonable to hope that we may see a churchmanship arise, which shall combine in itself the better elements of the High, the Low, and the Broad Church parties, holding the truths for which each of these has striven and is striving, in their true relation to the whole body of the Church's system; and, while claiming to be free from all party ties, and to pay an allegiance only to the Church as a whole, rejoicing in the existence of all these within the circumference of the Church, feeling that her life is enriched by each and all, and that through them she preserves the valuable acquisitions of the past, seizes with avidity upon the new teaching of the present, and looks hopefully out upon the future. Such a Churchmanship will know better than to charge a zealous Ritualist with Romanizing, to say that an equally zealous Low Churchman is no better than a Dissenter, or to assert that the reverent disciple of the latest discoveries of science, or of the last conclusion of Biblical criticism, abandons the inspiration of the Bible, and places it upon the level of any other human compilation.

Some persons are, I suppose, so constituted that they cannot but be party men, and yet from such I bespeak at least an endeavor to appreciate and honor such a phase of Churchmanship as I have attempted to describe, and instead of labelling it Latitudinarian, give it their thoughtful consideration; for I trust that it will harmonize their differences by conserving the truths for which they severally contend.

Since my consecration on S. Mark's Day I have endeavored to inform myself as to the nature of the various Trust Funds in existence, and to gain some knowledge of the condition of the working force of the Diocese. Besides holding Confirmation in the neighborhood of Halifax, in the Annapolis Valley, and at Truro, Stellarton, and New Glasgow, I have given somewhat more than three weeks to a thorough visitation of Prince Edward Island. I had been told that the state of the Church there was nothing less than deplorable, and that from various causes something approaching collapse was almost inevitable. I am thankful to be able to report to the Synod a very different state of affairs. The corner-stone laid of a Memorial Chapel to that devoted and faithful Minister of the Church, the late Rev. George Hodgson, Priest-Incumbent for sixteen years of St. Peter's, Charlottetown; a new and beautiful Church at Port Hill; another, well appointed and commodious, consecrated at Kensington; one approaching completion through private liberality at Long Creek; others being erected, and almost ready for Consecration, at Alma and O'Leary; the people of S. Paul's, Charlottetown building a stone rectory, and collecting funds for a new church of handsome proportions, and already seeing their way to about half of the sum required; the energetic priest arousing the parishioners to rebuild the Churches at Rustico and Milton, while he is cheered by a fine rectory just being finished as I write; more than three hundred persons confirmed; a curate ordained on S. John Baptist's Day for S. Paul's; a candidate looking to be admitted Deacon in December and to work in S. Peter's, Charlottetown; crowded churches wherever I went, on week days as well as Sundays, in many cases with a very large proportion of men; and a general feeling of hopefulness manifested by all:—these are the things which I have seen and heard, and they have gladdened and encouraged me greatly. It now becomes the clergy of the Island, as I doubt not they will, to take advantage of this interest on the part of Church people, to draw them together that all

may feel they are parts of the one Church, every parish interested not only in its own welfare and prosperity, but in that of the whole Island; and to evoke, if possible, a spirit of liberality, which is as yet, only struggling painfully into existence. And this mention of liberality leads me to remark that it is very necessary for the Church people of the whole Diocese to adopt the practice of regular and systematic giving—systematic in the sense of a definite proportion of a man's income being set aside for the sole purpose of benevolence, no man venturing to consider himself liberal, no matter how much he gives, until he has gone beyond the amount which he thus devoted to God; and regular, so that week by week the same amount is given, varied only in the direction of excess for some object in which he feels a peculiar interest. And this practice should be not only adopted by heads of families, but their children should be taught it, until the principle is established in their minds and they have learned to act upon it. I am sure that *all* persons, with only a very few exceptions, would be astonished, if they would scrupulously keep a record of their expenditure, to find how small and trifling a sum they give to God and His cause in the world,—altogether out of proportion to that which they spend upon themselves, and nowhere near the tithe which, given from time immemorial, was adopted into the Mosaic Code, and made a law for the people of God. Were only this tenth universally given, all sufficient funds would be provided for the work of the Church; Parochial, Diocesan, Domestic and Foreign: while the givers themselves would find giving a pleasure, and receive both temporal and spiritual blessings from Him "who giveth us richly all things to enjoy."

The University of Kings' College, Windsor, is an Institution which ought to be dear to the hearts of all who are interested in the cause of sound learning, not in Nova Scotia alone, but throughout the Dominion of Canada. Planted in a commanding situation, with buildings of historic interest, and possessed of a Royal Charter, conferr-

ing advantages possessed by but one other College in Canada, the Alma Mater of many whose names are on the roll of Colonial honor, it should be able to look forward to a future of peculiar and distinguished glory. How this may be secured, is a problem which ought to occupy the minds of all of us. Not only increased endowments and the founding of new chairs, together with a perfect equipment in all departments of study are needed:—something else is required, if students from all parts are to be attracted to its walls, and enthusiasm is to be aroused in its behalf. Might not some scheme be devised, by which many, if not all, of the Colleges of the Dominion, might be affiliated with King's, so that an uniform system of study should be adopted in all, the examinations being conducted and the degrees conferred in its name? In this way the principle of the University of Oxford (or Cambridge) would be preserved, only adapted to the changed conditions of life obtaining in the New World; the Colleges, instead of being all in one place, scattered throughout the land, each a self-governing centre of instruction and knowledge, yet all united with and participating in the benefits of the Royally-Chartered University. Thought, prayer, pains, consultation, patience and perseverance, all are needed, if we are to hope for a satisfactory issue.

The project of building a Cathedral, to commemorate the completion of a century of existence of this the oldest Diocese of the Colonial Empire of Great Britain, is no longer in the realm of speculative possibility. Last year the corner stone was laid, subscriptions of a comparatively small total have been secured, and recently a large quantity of prepared stone has been purchased, very advantageously. It is a most serious question, whether the best site has been fixed upon for the building, seeing that there are several churches in the city not over-well fllled, from which a portion of their congregations would need to be drawn, to be added to that of the Bishop's Chapel, unless we should be content with having the Cathedral, when completed, something more

than half empty. I have not had the privilege of meeting with the Cathedral Committee, so that I do not know whether they are open to a suggestion looking to a change of site. If they are, and the matter could be arranged without hurting those whose wishes ought to be regarded, I would respectfully suggest the pulling down of St. Luke's Church, and rebuilding it as the permanent Cathedral of the Diocese, removing the School-house and making the entrance on Queen Street, thus securing the orientation of the building, and through the fall of the land on Morris Street, furnishing ample School and choir room space beneath the main floor. But, whether this, or the present, or some other plan be finally adopted, I look to the Churchmen of Nova Scotia to carry to a glorious completion, during my incumbency of the See, a purpose which originated solely with themselves. In this work all must have a part, old and young, rich and poor, clergy and laity; and when completed, the building, as the centre and representative of the Diocese, must be free to all and open at all times, so that any of God's children may feel and know the welcome given him to his Father's house. Different parts of the work might be undertaken by different portions of the people, and I am happy to announce that I have received from the Sunday School children of Truro, a cheque for ten dollars, representing their savings for the purpose of paying for one stone to represent them in the new Cathedral. I trust their example will be universally followed, and I invoke the Divine blessing on the children who thus show their love for God's glorious Sanctuary. The more we bestir ourselves to build the material house, the more we shall desire to be living stones in the spiritual house, the holy temple, wherein the spiritual sacrifices acceptable to God by Jesus Christ are continually offered up; the habitation of God through the Spirit.

The meeting of the Pan-Anglican Conference at Lambeth calls me to England, where I hope to arrive in time to profit by the debates on the important subjects

which are to be discussed on 23rd July and following days; and to return to you with a deepened sense of the vastness of the work in which we are all engaged, of so believing the truth which the Church has received from her Lord through the Holy Spirit, and so using the means of grace, that she may advance and go forward continually, ever extending her borders, until they shall be coterminous with the world, and that—

> "One, far off, divine event,
> To which the whole Creation moves,"

shall arrive, when "the creature itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."

That we may be faithful to the trust committed to us, and work together, "endeavoring to keep the unity of the spirit in the bond of peace," until our day is done, and then "be numbered with God's saints in glory everlasting," is, I am confident, our mutual desire, for the realization of which we will faithfully pray and strive.